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NOTE ON DIOGENES LAERTIUS ix. 108

The received texts accessible to me read: τέλος δὲ οἱ σκεπτικοὶ φασὶ τὴν ἐποχὴν ἢ σκιᾷ τρόπον ἐπακολουθεῖ ἡ ἀταραξία . . . οὔτε γὰρ τὰδ' ἐλούμεθα ἢ ταῦτα φευξόμεθα ὅσα περὶ ἡμᾶς ἐστι· τὰ δ' ὅσα περὶ ἡμᾶς οὐκ ἔστιν ἀλλὰ κατ' ἀνάγκην, οὐ δυνάμεθα φυγεῖν.

For περὶ ἡμᾶς we should, I think, substitute in this passage παρ' ἡμᾶς, which is the regular phrase employed in ethical discussions of the things in our power and in debates on the freedom of the will. Cf. παρ' αὐτάς, Alexander Aphrodisiensis, Suppl. Berlin, II, ii, 61. Still more common of course is ἐφ' ἡμῖν; but περὶ ἡμᾶς I think will hardly admit the meaning. It would rather contrast our immediate concerns or intimate qualities with τὰ ἐκτός; cf. Sextus Empiricus, Πρὸς Λογικοὺς; A 176, καὶ τῶν περὶ αὐτὸν λαμβάνει φαντασίαν καὶ τῶν ἐκτός.

For the contrast with necessity cf. Aetius Plac. 1. 27. 3; Πλάτων ἐγκρίνει μὲν τὴν εἰμαρμένην . . . συνεισάγει δὲ καὶ τὴν παρ' ἡμᾶς αἰτίαν; Sextus Empiricus *Pyrrh. Hypotyp.* 29, ἀλλ' ὀχλείσθαι φαμεν ὑπο τῶν καταναγκασμένων, in contrast to τοῖς δοξαστοῖς, which he takes for granted are in our power; Plutarch *De comm. not.* 1071a, τὸ πάντα τὰ παρ' ἑαυτὸν ποιεῖν; *De Stoic. repugn.* 1041d, καὶ πᾶς ἁμαρτάνων παρ' ἑαυτὸν ἁμαρτάνει; Stobaeus *Eclog.* ii. 7. p. 95. 24 W, νομίζειν τὸν ἁμαρτηκότα μὴ παρ' αὐτὸν ἁμαρτηκέαι. In Plutarch *De Stoic. repugn.* 1044 A we should perhaps emend ὅσα δὲ πρὸς ἑαυτοὺς το παρ' ἑαυτοὺς, for τὰ παρ' αὐτόν is used in the same argument a few lines below.

Examples of this use of παρὰ might be multiplied indefinitely. The construction is inadequately treated in Liddell and Scott and in Kühner-Gerth, II, 1, 513. Its force is sometimes missed as, e.g., in Julian *Or.* 224B; cf. *Class. Phil. supra*, X, 231.

PAUL SHOREY

NOTE ON PLATO *Rep.* 587 C-E

When Plato calculates that a King is 729 times happier than a Tyrant, he "is only playing with numbers and must not be taken too seriously" (J. and C.). "The actual calculations are inspired by a desire to reach the total 729" (Adam). Yet, serious or not, Plato must have intended to give his calculations a semblance of plausibility, sufficient at least to carry his hearers with him. He has left us moderns a little puzzled. Two questions thrust themselves upon us: Why does Plato cube the 9? What is the meaning of ἐπίπεδον and the relation of the statement in which it occurs to what precedes and follows?

I need not point out the assumptions that Plato makes in order to reach the conclusion that the King and the Tyrant are distant from True Pleasure in the proportion of 1 to 9. We are content that the assumption be made, provided that we see how the thing is done. Plato is playing with words